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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and His righteousness."—JESUS CHRIST.

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Price One Penny.

AN ADDRESS

TO THE FEMALE RELIEF SOCIETY, DELIVERED BY PRESIDENT BRIGHAM YOUNG,
IN THE NORTHERN WARD MEETING HOUSE, FEB. 4, 1889.

[CONCLUDED FROM PAGE 270.]

These things are neglected here and in the world too. See in the fashionable world, the education given to a young lady! It consists mainly of how to bow and courtesy, how to meet a gentleman, how to be graceful in a ball room, how to get into and out of a carriage, how to walk on the street, how high her clothes should be lifted, or how many feet they should drag behind her; and, in addition to this, to thrum on the piano and have a smattering of French or Italian. These are what should be called female loafers; they are no good to themselves or anybody else. They cannot knit their stockings, make their dresses or underclothing, or do anything useful.

It is quite right for the females of this community to know enough of the etiquette of the day to present themselves with propriety to their brethren, sisters and friends, and to strangers; but beyond what is required of etiquette for this is unnecessary and vain. In this respect many of our sisters are deficient; they manifest too great freedom frequently. A little of this reserve and etiquette is necessary, that we may be able to meet with and act with propriety and decorum among our brethren and sisters, and when we meet with and mingle among strangers. We have to meet with strangers—we are under the necessity of doing so, and we cannot grow up and live and

die in this ignorant innocence. Our sisters should know enough of etiquette to enable them to deport themselves like ladies in society, and besides that, their education should be of that practical and useful character that they would be able to keep books, knit their stockings, and to make every particle of clothing they need to wear.

You will see the same variety of taste and character among the female portions of the community as among the males. Among the latter you will find some with a taste for the various trades of mechanics, while others have a taste for being artists, naturalists, &c. It is just so with the sisters. One says, I would like to be a milliner, another a book keeper, another a telegraph operator, another a musician, &c. We never ought to employ a man to work as a telegraph operator, but we are under the necessity of doing so, for although we have taught a sufficient number of girls to work our entire line through the Territory, we are still compelled to employ men, for the simple reason that women are brought up in such ignorance that they know nothing about their duty; they do not seem to know but that it is perfectly right, without leave of absence, to run off to a party, or visit here and there for two or three days together. Their mothers do not teach them anything. They are like a plant

in a garden that is allowed to grow without cultivation. Just as many branches as the main stem will send forth may grow, bud, blossom or die as they please, the tree is never trimmed or trained in the least. This is too much the way with the female portion of our community. It should not be so.

Why not the mothers of the 15th Ward commence and teach their girls what their duty is, and train them so that they will be a profit to themselves? There is one point in connection with this upon which I would give a word of caution, that is, never urge a child in its studies beyond its ability. This should be watched very closely. It is quite common in our day to put children to their studies and to hold them to them until they become mere machines, actually losing the balance and strength of their minds to that degree that they know nothing but what they read; their natural ability seems to be used up, or benumbed, so that it is useless. Parents and teachers should be careful to avoid this, and never urge a child beyond the power of its mental organization. Without doing this in the least, our girls may be taught how to keep books, and how to be good telegraph operators. How I should delight to see a wire stretched from here to my office, so that the presidentess of this society might make inquiries upon any topic connected with the welfare of the society without having the trouble to run after it. And then from this Ward to every other in the city, so that they could do business with each other without running through the mud.

I strenuously recommend this society to adopt this counsel. Then you might extend your business operations beyond telegraphy and book-keeping. I do not see the least harm in the world in women learning to do any kind of light work that is lawful to do, such as knitting, for instance. We are importing knitting machines, and why not this Ward establish the business of knitting stockings to supply its members? The Ward, no doubt, contains men, women and children who are not well supplied with these useful articles of apparel; and some of them, not being able to knit them, are

obliged, perhaps, to go without them, unless they can obtain the privilege of working in somebody's garden for them. Now, with a business of this kind started in the Ward, it would be a comparatively easy matter for all of its inhabitants, who wish to do so, to supply themselves.

Another branch of business that might be started with advantage is that of millinery. The ladies of the Ward ought never to go beyond its limits for any article in this line, and if the ladies of the Female Relief Society will take it in hand, they will accomplish something useful. By establishing these branches of business you will be of great use and service to your husbands, sons and brothers.

If you were to make men's clothes, there would be no harm in it. It is quite common for women to do this. And sewing machines can be obtained that will sew any kind of cloth, and if you had four, six, or eight women associated together in this Ward in making men's clothing, it could, if properly conducted, be made very profitable.

During the past season there has been great demand for clothing by men working on the railroad, and there never is a time but what it is in demand. Now, suppose you had capital, and could make clothing, and were to keep a clothing store in this Ward, you would find plenty of customers. Then if a man wanted a coat, or a suit of clothes, or a pair of boots, he could be immediately accommodated, for you could easily change some of your clothing for boots, and keep a supply of them on hand as well as clothing. If you had your telegraph wire you could send your orders into the city to the shoemaker, or other parties, and have them filled without delay, and be able to accommodate either Saint or stranger with what they needed. Only get such movements started systematically, and you can make your abilities adapt themselves to the capacities and wants of the Ward.

Another branch of business, in which children and aged people might be profitably employed, is that of making baskets. Basket willows could be planted and raised round the springs in this and other neighborhoods, and

with them every kind of basket required by the ladies to market or visit with could be manufactured. You have, most likely, sisters in the Ward who, while they are in the enjoyment of tolerable bodily health, are yet so far advanced in years that they are unable to earn the necessities of life by active labor; but their time might be used to profit in light labors of this kind. The same may be said of the aged brethren; and if a plan of this kind be adopted, you will find there are but very few who can not do something if you know how to set them to work.

The children, too, after school hours, can be employed to better advantage than running the streets. They can be taught to braid, and with kind words they would as soon sit down and braid a couple of yards of nice, fine, five, seven, nine or eleven strand braid after school for the day is over, as to spend the whole of their time in romping and playing. This would lay the foundation of the manufacture of straw hats and bonnets.

If the ladies of the Female Relief Society, and the sisters of this Ward generally, will unitedly and systematically enter upon the paths here indicated, they will not only be able to supply the wants of this Ward, but will actually call in capital from other Wards. Some may say, "How can this be, if all the Wards adopt a similar course?" In reply I will say, the Wards will grow so fast that it will be a long time before we can supply ourselves.

After having referred to the various branches of business—including book keeping, telegraphing, music, knitting, clothing, millinery, basket and foot-mat making,—which, if systematically

conducted, might be made advantageous and profitable by the sisters in this and other Wards, I will now come to another branch of business. I see that in this Ward you have already a building reared for the sale of goods, which, I understand, you anticipate will be ready for occupation sometime in April. Suppose you start with \$200 worth of goods, consisting of a variety of articles, such as the necessities of the Ward demand, and you sell that stock daily, and realize only five per cent. on it, which is a very heavy percentage cheaper than goods have ever been sold in this city; in a week you get thirty per cent., and in a short time one hundred per cent., which is a much higher rate of interest than is generally paid for money. If you will start this store, and will permit me to put in capital and take the same percentage that you get, I will furnish you five hundred or a thousand dollars to begin with immediately.

Take up the branches of business I have referred to, conduct them systematically, and use the means I have pointed out, and you will soon find it advantageous and profitable, and you will also find that the wants of the poor will be all supplied, and that they will produce more than they consume, for if they are looked after and cared for, they can probably be set at some labor by which they can sustain themselves.

In conclusion, I will say, if I have not gone sufficiently into details in regard to the business of this society, if you call on me at any time I will add to what I have already said, and give you any counsel you need. I feel now like concluding my conversation. God bless you. Amen.—*Deseret Evening News.*

THE TALMUD ON MARRIAGE.—Love your wife like yourself. Honor her more than yourself. Whosoever lives unmarried, lives without joys, without comfort, without blessing. Descend a step in choosing a wife. If thy wife is small, bend down to her, and whisper into her ear. He who forsakes the love of his youth, God's altar weeps for him. He who sees his wife die before him has, as it were, been present at the destruction of the sanctuary itself; around him the world grows dark. It is a woman alone through whom God's blessings are vouchsafed to a house. She teaches the children, speeds the husband to the place of worship and instruction, welcomes him when he returns, keeps the house godly and pure; and God's blessing rests upon all these things.—*Quarterly Review.*

RAILWAY CELEBRATION AT OGDEN.

OGDEN CITY, UTAH,
March 8, 1869.

Editor *Salt Lake Telegraph*. — At 11.20 o'clock this a.m., the U.P.R.R. track-layers hove in sight of this city, and from that time continued their march with great rapidity. The citizens exhibited the liveliest enthusiasm, and testified the liveliest joy, as, from the high bluffs and every commanding elevation they feasted their eyes and ears with the sight and sound of the long-expected and anxiously looked-for fiery steed. Onward and still onward they came, and thousands and thousands of our citizens, both from here and from the adjoining settlements, decked in their holiday attire, gave a hearty welcome to the advent of the nation's great highway into this city. About half-past two p.m. they steamed into Ogden, when Colonel Dan. Gamble, with true Hibernian enthusiasm, ran up the first flag, which, while floating gracefully in the breeze, was soon followed by numerous others. And here, let me observe, that never, to my mind, did the flags of our Union wave more gracefully, or more proudly, than on this auspicious occasion. Our excellent military brass band was soon out, and, under the able leadership of Captain William Pugh, soon sent forth their soul-enlivening strains of rich music, which, with a royal salute from Captain T. S. Wadsworth's artillery, gave the preliminary welcome to the iron horse.

At 4 o'clock a public stand was erected alongside the track. At 5 o'clock the procession was formed under the direction of the committee of arrangements, (Colonel W. N. Eife, Captain Joseph Parry, and Francis Brown, Esq.,) which consisted of the Mayor, members of the City Council, the various schools, under the superintendence of their respective teachers, headed by the band, bearing banners, with numerous appropriate mottoes, among which the following was conspicuous:—

"HAIL TO THE HIGHWAY OF NATIONS!
UTAH BIDS YOU WELCOME!"

Pedestrians, equestrians, and crowded vehicles now thronged the festive

scene. Wadsworth's artillery having arrived, a salute of twenty-one guns was now fired, whose deafening echoes vibrated through the mountains, hills and vales.

At half-past five o'clock the rails were laid to a point in a line with the Tithing Office street, five blocks north into the city. On the stand were Hons. F. D. Richards, L. Farr, A. F. Farr, Cols. D. Gamble, W. Thompson, W. N. Fife, Maj. S. M. Blair, Capts. Joseph Parry, Wm. Clayton, Maj. Pike, A. Miner, F. S. Richards, J. Hall, G. Belnap, J. McGaw, F. A. Brown, Esqs., Col. J. C. Little, D. B. Warren, and — Johnson, Esq., and others who were invited, but whose names I did not learn.

The vast audience being called to order by Hon. L. Farr, Mayor of Ogden City, Hon. F. D. Richards was then introduced, who delivered an eloquent and soul-stirring address. He commenced by bidding the conductors and operators on the world's highway most hearty welcome, and congratulating them on the success, thus far, of this ponderous undertaking. An enterprise of such magnitude, he said, calls forth our admiration and gratitude; and it is impossible for any people to hail this auspicious event with greater joy than we do. Is it not so, my friends? It is. A prejudice has existed in the minds of some in relation to our feelings on this matter. It has been said that we did not wish to have a railroad pass through our country. Such prejudice has been proved to be unfounded. And our labors along the line, especially through Echo and Weber Cañon, are a standing and irrefutable testimony of our great desire and anxiety to see the completion of this, the greatest undertaking ever designed by human skill and wisdom. It spans the continent, and uniting the Atlantic to the Pacific, opens up to us the commerce of the nations; it facilitates and shortens the transit and trade between India, China, America, and other parts of the world, and enables us, with speed and comfort, to visit our friends throughout the Union. It will also

enable the world's great men,—men of wisdom, science, and intellect, to visit these our mountain homes, and to form a true estimate of our character and position. Then I say, Hail to the great highway of the nations, Utah bids you welcome! And pray God to speed the great work, until it is completed, and may good and kind feelings animate the minds of the contractors and builders of both lines, and stimulate them to increased exertion, until the last tie and rail are laid.

It is impossible to do justice in this letter to Judge Richards's speech, which was replete with interest, and was listened to with delight by the large and respectable audience. The speaker, who was often cheered by both citizens and strangers, concluded by paying a high compliment to the ability and energy of Capt. Wm. Clayton and his able assistants. He congratulated them on their perseverance, and the manner in which they have conducted the work in their departments. At the close of the address a salute was fired, and the boys struck up the "*Star Spangled Banner*." At this juncture the company's boarding and sleeping cars, which had hitherto remained alike to the south, now, with three engines, steamed to the front of the stand. Three cheers for the great highway was now proposed and given, when the wildest enthusiasm and demonstrations of joy prevailed, and loud shouts rent the air. Amid the alternate pealings of the artillery's thunder, the music of the band, and the long continued, shrill whistling of the three engines, the waving of hats, kerchiefs, and other demonstrations of pleasure, rendered the occasion such that will not soon be forgotten by those present. Three cheers were proposed and given to Mr. Warren, Superintendent of the Utah division, and a like honor to Captain Clayton, the tracklaying contractor. Both of these gentlemen were loudly called for by the assembly to deliver speeches in response to the honors they received. Both declined. The former had walked a great many miles, watching the track with anxious solicitude for the safety of the passengers who came on through, among whom was Col. J. C.

Little, and was in consequence much fatigued. The latter was no public speaker, and, besides, he had been anxiously pushing forward and superintending the tracklaying through the day. Both assured us of their hearty participation in our enjoyment, and of their appreciation of the honors shown to them to-day. Dr. Durant, though absent, was not forgotten, and three hearty cheers were given to him.

Col. Little, in a brief but very neat and interesting speech, endorsed the sentiments of the first speaker, and referred to the inestimable benefits which must accrue to this people and the world from the institution, the advent of which into our midst we now so joyfully celebrate. He paid a very high, and doubtless a very deserved, compliment to the character of Mr. Warren, testifying to with what anxious solicitude he interested himself for the safety of the passengers on the train with which he, the Colonel, traveled. He concluded with hearty congratulations to "the arrival of the snorting steed in Ogden."

Major Blair next spoke in his usual happy style, adverting to his predictions, long and often uttered, that sooner or later the shrill whistle of the steam locomotive would be heard to echo through these mountains; and now, in his fifty-first year, he had seen it fulfilled! Long live the Major, even fifty-one years more. He was very eloquent and entertaining.

The next speakers were A. Miner, Esq., and Hon. L. Farr, who, no less than their predecessors, did equal honor to the occasion, in sentiments loyal, true, and eminently patriotic. What American citizen can contemplate the grand events just celebrated, and not feel his bosom swell with pride and a glowing ambition in his country's greatness; the advancement of science and art, and the development of the powers of the human mind? Does he not feel grateful that the Stars and Stripes wave over the land of his birth, or adoption, and that she has been the first on the globe to so nigh consummate such a mighty achievement as the U. P. and the C. P. Railroads?

May she continue to prosper, increase in wealth and true wisdom; regain her lost energies; soon be free

from factions and party feeling; live in peace; develop her vast natural resources for the sustenance of her millions of still increasing sons and daughters, and once more become free, happy and undivided, that people of the earth may come from every clime and find shelter beneath the broad folds of her protecting agis.

Amid the continued firing of the gun and the cheering music of the band, the assembly dispersed to their homes at sundown, having enjoyed one of the happiest epochs in their history, and the turning point of Utah's future.

JOSEPH HALL.

—Salt Lake Telegraph.

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(*Jewish Chronicle.*)

During his boyhood, Maimonides furnished no indication of the possession of those splendid abilities which he afterwards exhibited. He was more than ordinarily stupid; but after his flight from home, he continued his studies in the Talmud at Lucena. There his mind gradually opened, and he devoted himself with great assiduity and success to Rabbinical, philosophical, and medical science during some years. At length he returned to Cordova about the age of twenty, and, without visiting his father's house, revealed himself to some old acquaintances of the family. Through their influence he obtained permission to speak in the synagogue; and he subsequently did so with such extraordinary learning and ability, as at once to excite the astonishment and win the admiration of the congregation. His father was also present; and at length having detected his son's identity, he greeted him with the utmost pride and affection.* With his assistance and approval Maimonides continued his studies, both in Rabbinical lore and in astronomy, mathematics and medicine, in the academy of the famous Averroes at Cordova, and became his most accomplished and distinguished pupil. The peculiarity of Averroes was his boldness and freedom in the investigation of philosophical and theological questions; and Maimonides imbibed from him the same spirit which ever afterwards characterized him. In all his subsequent compositions he displayed his

dislike of Rabbinical restraints; and without designing to weaken or overturn the rabbinical system, he wished so to expound it as to render it consonant and harmonious with the principles of the most rational philosophy.†

At the age of twenty-three Maimonides commenced to write his celebrated exposition of the Mishna, in the Arabic language, to which he devoted the unremitting labor of seven years. In this work he endeavored to explain the principles which lie at the foundation of particular laws, on the ground of sound reason, without paying any regard to the disputes and distinctions of the Gemara. After the accession of the Moorish prince, Ali Alkami, to the sovereignty of Cordova, he issued a decree commanding all Jews and Christians within his territory to embrace Mahometanism, or be expelled from the country. Maimonides pretended to choose the former alternative, until he had made the necessary arrangements for his flight; after which he abandoned Spain and removed to Cairo, in Egypt. In that city he opened a school for instruction in philosophy. He afterwards became chief physician to the Egyptian monarch, Ali Albason, and was held in high honor at court. But his chief attention was devoted to the composition of his great work, a commentary on the Jewish law according to the Talmud, which is known under the name "Yad Chazakah," and "Mishneh Thorah," the former meaning the

* The whole of this account is considered by modern historians as legendary.—Ed. J. C.

† This is an error. Maimonides did not wish to weaken or overturn the rabbinical system, but only to methodise it, which he effected in his "Yad Chasakah."—Ed. J. C.

"strong hand," the latter, a "repetition of the law." This work is a manual of the civil, criminal and canon laws of the Jews; is characterized by extraordinary erudition, and has been held for six centuries in the highest esteem, as one of the ablest commentaries on the law which has ever been written. It was the product of eight years of the most untiring labor; and the object of Maimonides, in its preparation, was that by its use every Jew might become familiar with the real spirit and contents of the law of Moses.

As soon as the work became known, it elevated its author, in consequence of its transcendent merits, to great reputation; and it became a common phrase to assert that, "from Moses to Moses none arose like to Moses." Since the invention of printing, several editions of this work have been published. The original is written in the Arabic. A few years after the completion of this work, Maimonides composed another in the same language, called "More Hannevochim," or "Guide to the Perplexed," in which he wrote more as a philosopher than as a Jew, and endeavored to elevate the contemplation and discussion of the principles of the Jewish faith from the dry and technical method which usually characterized the productions of the Rabbins, to a philosophical and enlightened freedom of thought. This work was soon translated into Hebrew, by a learned Jew of Marseilles, named Rabbi Judah ben Solomon; but as the translator used an imperfect copy of the original, his rendering of it is defective; and subsequently the task was performed with more success, un-

der the direction and with the assistance of Maimonides himself, by a Spanish Rabbi named Judah Ebn Tibbon.

The "More Hannevochim" was written by Maimonides at the age of fifty, and it contains an explanation of all the difficult passages of the Old Testament. It was condemned by Rabbi Solomon ben Abraham, chief of the synagogue at Montpellier, who declared that all the works of Maimonides were heretical, and infected with philosophical infidelity. He forbade the reading of them to the Jews within his jurisdiction, and burnt all the copies which he could procure. On the other hand, Maimonides was defended by the vast majority of the cotemporary Rabbis, prominent among whom were those of Narbonne, Beziers, and other cities in the south of France, who, in their turn, excommunicated Solomon and his partisans. The dispute soon assumed more imposing proportions, and the whole body of Rabbis were arrayed on one side or the other of the question as to the orthodoxy of Maimonides, until at last an embassy having been sent to Cordova, which still remained the head quarters of Jewish learning and zeal, to take the opinion of the Chief Rabbis there, and they declaring in favor of Maimonides, the dispute gradually subsided. Among the peculiar opinions entertained by him was that the future resurrection of the dead would be confined to the pious among the Jews, and that all the rest of mankind, whether Jews or Gentiles, would be left in oblivion—an alternative, by the way, decidedly preferable to that of the orthodox Christian faith, which inflicts on the wicked an eternity of hopeless misery.

[TO BE CONTINUED.]

As there are some faults that have been termed faults on the right side, so there are some errors that might be denominated errors on the safe side. Thus we seldom regret having been too mild, too cautious, or too humble; but we often repent having been too violent, too precipitate, or too proud.—COLTON.

PLEASURES OF READING.—Of all amusements that can possibly be imagined for a working man, after daily toil, or in the intervals, there is nothing like reading a newspaper or a book. It calls for no bodily exertion, of which the man has had enough—perhaps too much. It relieves his home of dullness and sameness. Nay, it accompanies him to his next day's work, and gives him something to think of besides the mechanical drudgery of his every day occupation—something he can enjoy while absent, and look forward to with pleasure.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 1, 1869.

THE RESTORATION OF THE GOSPEL.

THE Scriptures abound with prophecies concerning the work of God in the latter days, when the Gospel should be preached in all the world for a witness, the triumph of truth and righteousness, and the overthrow of error, superstition and wickedness. The Lord said, through Isaiah, "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore behold I will proceed to do a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." This work was to be commenced in the days of darkness and ignorance concerning the ways of God, in consequence of the "spirit of deep sleep" being poured out upon the people, and the absence of the spirit of revelation through the prophets and seers being covered, when the fear of God would be taught by the precepts of men. John, the Revelator, saw an "angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people," foreshadowing how the Gospel was to be restored. In fulfillment of that prophecy the angel appeared to Joseph Smith and Oliver Cowdery, as testified of by them in the following quotation from the history of Joseph Smith:—"While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hand upon us, he ordained us, saying unto us:—'Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.' And also, "The messenger who visited us on this occasion, and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the Priesthood of Melchizedek." In the darkness that has covered the earth during the absence of revelation, the "falling away" and the restoration appear not to have been understood, how then could these young men have known that John the Baptist was the man unto whom the honor was given of restoring again to the earth the long lost Gospel of the Son of God?

Since that restoration there has been a voice heard in almost every nation calling upon all to repent, proclaiming that the kingdom of heaven is at hand, and commanding to fear God, and worship Him who made the heavens, the earth and the sea, and the fountains of waters. The same principles, termed by the Apostles the first principles, are again preached as anciently, having

been revealed to Joseph Smith by Him who is the Author of the Gospel. And, although Joseph has passed to another sphere of action, the Gospel continues to be preached with the authority and power manifested in his day, and the Saints are steadily increasing in unity, humility and obedience. How happens this? The Savior has promised that all who will do the will of the Father shall know of the doctrine, and all who have honestly received and obeyed the glad tidings, have received the gift of the Holy Ghost—the spirit of revelation—by which they know that the form of doctrine they have embraced is true, and can testify to its truth. They know that God has restored the fullness of the everlasting Gospel, and know that Jesus is the Christ, as did the Former-day Saints. With them there is one Lord, on faith, one baptism, one God and Father of all.

Another indication that the Gospel has been restored, is the gathering of the Saints, one of the principle features of the latter-day work, in fulfillment of the commandment, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The Scriptures are fraught with prophecies concerning the judgments of God upon Babylon—confusion—and His people are gathering out as speedily as possible, under the influence of that Spirit which every faithful follower receives. And the gathering is another indication of the restoration of the Gospel and other fulfillment of prophecy: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." The God of Israel is the Author of this great latter-day work, and an appeal to Him in fervent prayer for His Spirit is needful to understand it. We know that God has again restored the Gospel to this His earth, and can truly testify that the testimony of Joseph Smith the Prophet is true and faithful.

G. T.

EXPEDIENT.—In the changes incident to releases and other causes when the emigration begins, it may not always be convenient to send a successor in time to be sufficiently instructed by his predecessor before his departure, for which reason, to avoid misunderstanding, mistakes, and confusion, the Presidents of the Conferences in England and Scotland are advised to instruct their Travelling Elders, or, where there is no Travelling Elder, the Branch President or other most suitable person where the Conference books are kept, in regard to the books, papers, affairs and business of the Conference sufficiently to enable them to give the new appointees the necessary understanding of the business, &c., at the commencement of their new duties. All can at once perceive the propriety of this course; and where a successor cannot proceed to his new field in time to be sufficiently instructed as above advised, the present President will be inquired of as to whom he has imparted the requisite instruction; and if to no one, we do not now see how he can consistently be released until he has done so. A wise heed to this plan will promote correctness and efficiency in the business department, prevent misunderstandings and their often consequent ill feelings, and obviate the delays and frequent disap-

pointments arising from having to write to Utah for explanations, &c., which should have been fully and correctly given, and left where they belonged.

As the yearly lists of tithepayers fall due on the 30th of June next, the Conference Presidents are requested to soon begin preparing them, placing the names alphabetically, and opposite to each name the Branch to which the person belongs and the amount paid. It will also be well to take the like prompt course with the half-yearly statistical reports due at the same date, that all matters may, as they should, be attended to in their appointed time.

CORRESPONDENCE

ENGLAND.

Lewes, Sussex, April 19, 1869.

Pres. Albert Carrington.

Dear Brother,—I have met with the Saints in this place since I saw you at the Conference in London; we had a good time, and you were not forgotten, for I had to repeat to them what you said in London, so far as I could remember, and often was the wish expressed to see you; such are the feelings they have toward you and every servant of God. We had our meeting at br. Turner's, whose daughter prizes the letter you wrote her, and especially the good counsel you gave her, with your blessing.

I often wish that it were possible for you to visit the Saints in their straw thatched cottages, and see their happy faces beaming with joy in the hope of a speedy escape to the valleys of Ephraim, and with that knowledge of the things of God which is life eternal to all who do His will.

I have not heard of any making shipwreck of their faith on account of not being emigrated last year, notwithstanding the expectations raised by the report that all were going home, and that the Mission was to be closed. Of course the good souls were disappointed, yet "hope deferred" has not discouraged them, for I often hear them say, "Well, never mind, by the help of the Lord we will keep trying and do our best, and leave the rest in the hands of the Almighty." They do realize that God will help those who help themselves.

I was much pleased to have br. E. A. Noble a few days in my Conference, where he formerly labored; we all enjoyed his society and teachings, and

pray God to bless him and cause His peace to attend him forever.

All the Saints join me in kind love to you, ever praying God to bless you and all connected with you.

Ever yours in the Gospel,

JAMES NEEHAM.

WALES.

Tredegar, April 15, 1869.

Pres. A. Carrington.

Dear Brother,—Since your brief visit with us on the 28th ult., I have visited the different Branches in my field of labor, and find that the Saints, with myself, felt gladdened and enlightened with the presence and teachings of yourself, Presidents Morris, Dye, Lewis and Pratt, at our Conference, which, notwithstanding the stormy weather and hard times, was considered to be one of the best they had ever attended. The sister you administered to is, I am happy to say, recovering.

Although baptisms in the Monmouthshire Conference are not frequent, and though we have not the privilege of preaching to a great many strangers, as the most of our meetings are held in private houses, yet, realizing that I have had the prayers of the Saints in my behalf, and that my Father in heaven has greatly sustained and blessed me in my labors here, I feel increased pleasure and satisfaction in laboring among the Saints, very many of whom I have learned to love and respect; and while there is still room to improve, I feel encouraged to think that, as a body, we are improving, considering the scattered condition of the Saints, and the oppression,

distress and wickedness that prevail so much in these iron and coal districts.

The following is the statistical report for the half year ending March 28th, as read at the Conference: Branches, 5; Elders, 32; Priests, 11; Teachers, 3; Deacons, 9; received, 16; removed, 20; excommunicated, 24; died, 1; emigrated, 1; baptized, 13; total, 220, besides 16 scattered.

The Saints generally feel well in the work of God, and seem willing and desirous to contribute their humble efforts and means for its advancement. The Word of Wisdom and principle of Titbithing are being more generally and strictly observed. Through the past winter we have endeavored to hold Sunday and evening schools with good results, I believe, to many. If the Saints could see things as they are and as they will be, I think they would take a more persevering interest in educating themselves and the young, thus preparing them to fulfill future duties and positions in the kingdom with greater honor and power.

We have been cheered with occasional visits from Pres. E. Morris, whose kind and fatherly course and teachings have been very beneficial and instructive, and have won for him our love and respect. I think all will unite in wishing him God-speed on his homeward journey to the "Valleys in the Mountains."

As the emigration season is nearing, most of the Saints, especially those long in the Church, are anxiously looking and longing for help from Zion to deliver them from Babylon, being wearied with the oppression and evil influences around them. A number are wisely saving what they can, if it be only a few pence, for their own emigration. At the same time there are some greatly deserving of help, namely, those who have tried to support the work of the Lord in these lands, even to the neglect of their own emigration.

With kind love to yourself and the brethren in the Office, I remain your brother in the Gospel,

L. W. RICHARDS.

Merthyr, April 16, 1869.

Pres. Albert Carrington.

Dear Brother,—According to pre-

vious appointment, I took a trip to Pencadr, Carmarthenshire, on the 10th inst., to meet in council with the scattered Saints in that region on Sunday, the 11th.

Being on the eve of my departure to a clime more congenial to a Latter-day Saint to dwell in, I called upon Pres. J. S. Lewis, of Swansea Conference, to accompany me, that I might make him acquainted with the Saints in Carmarthen and Cardiganshire.

The brethren from a distance not being able to meet before noon, our curiosity inclined us to spend the Sunday morning in visiting that wonderful child Sarah Jacob, as we would have to walk only one mile and a half from Pencadr to her father's house.

It was no difficult task for Mr. and Mrs. Jacob to guess our business, for a great many strangers are daily calling to witness the little girl; but, as she was not prepared for such early visitors, we were kindly invited to take a seat in the kitchen, when Mr. and Mrs. Jacob were ready and willing to answer all our questions concerning her. They made the following statement:—Sarah, when nearly 10 years of age, was attending school, and was taken sick in Feb. 1867. After four weeks of severe sickness, a heavy, drowsy, sleepy spirit came upon her, which lasted a month, during which time she partook of no food. At the end of four weeks she partook of some milk and rice and such food, until the month of August, when her appetite changed and craved boiled apples and sugar, which was mostly her food for a month. The father and the mother of the child solemnly declared, and we had every reason to believe the truthfulness of their statement, that from October, 1867, the child has not partaken of a single particle of food or drink, prohibiting even the moistening of her lips, and was much displeased at her mother for asking her if she would take anything.

On entering the chamber and beholding little Sarah, we were struck with great astonishment. Her face appeared as though she enjoyed the best of health; her cheeks were plump and rosy, she has a beautiful set of teeth, red lips, and bright, dark grey eyes.

At the commencement of her sickness she could read and write a little English; since she has learned to read Welsh very well, in which she delights, and has composed several pieces of Welsh poetry, some of which she repeated in our presence, and which were very creditable; and, according to her mother's statement, she has committed to memory between four and five hundred pieces of poetry.

She takes great delight in reading the Scriptures; she reads fluently and in a clear tone. At my request she read the 24th chapter of Matthew and the 5th chapter of James.

Upon parting with her she raised her hand to shake hands with us, seemingly pleased with our visit, but not more so than were we.

Her body is helpless; she can move one foot a little, and can lift her hand to her head, but she cannot so much as turn the leaf of a book. There is another thing which is very remark-

able, she has not slept any in the day time since Oct., 1867, but after dark she sleeps as soundly as any person through the night, so that she is of no trouble to any one.

On account of abuses, contradictory reports, and the unbelief of many in regard to the child, the parents called upon the parish doctor and parson and many influential farmers to form a committee of investigation, which was done by forming a watch of four men, two by day and two by night, to be present and watchful all the time, who, after 14 days of faithful performance of their duty, gave their evidence, before the magistrate, to the effect that, during the said time of watching, she neither partook of food nor drink, and yet she continues to grow taller and heavier.

With kind regard, yours respectfully in the Gospel,

ELIAS MORRIS.

MINUTES OF A CONFERENCE

HELD IN KING'S ARMS HALL, SWANSEA, APRIL 18, 1869.

11 a.m.

On the Stand, from Utah: Albert Carrington, Pres. of the European Mission; Elias Morris, Pres. of the Welsh District; John S. Lewis, Pres. of Swansea Con.; Nephi Pratt, Pres. of Glamorgan Con.; Levi W. Richards, Pres. of Monmouthshire Con.; and, of the Local Elders, William White, Pres. of Pembroke Con.

The Branch Presidents being called upon to report, Pres. William Richards said he had not seen a time when there was a better feeling than that which now existed in the Swansea Branch; the officers and members were united in their efforts to live their religion, and were striving to do all in their power to expedite their emigration.

Pres. John Thomas reported favorably of the Neath Branch, and said that people were beginning to see that those who spoke against the Saints did not do well, feel well, nor prosper.

Pres. Daniel Lloyd said that the Abercenyff Branch enjoyed the Spirit

of the Gospel, and were zealous in good works.

Pres. Henry Williams reported the Llanelly Branch in good condition, and up and doing in regard to emigrating this season.

Pres. David Morgan said the Pontardawe Branch were united in striving to keep the commandments of God, and were doing all they could to further their emigration.

Elder Williams spoke well of the Saints in the Ystalafera Branch, and said the most of them were observing the "Word of Wisdom."

Pres. F. Argust said the Morriston Branch were feeling well, and that an out-door meeting on the 11th was well attended, and the speakers listened to with good attention.

The financial and statistical reports, for the last six months, were read by Elder P. Stone. There are 8 Branches, 50 Elders, 19 Priests, 2 Teachers and 7 Deacons; total, 304.

Pres. Lewis remarked that the Branches had been correctly reported, and

there were indications that many would soon present themselves for baptism.

Pres. White was pleased to hear such good reports of the Swansea Conference, and remarked that there were but few baptisms of late in the Pembroke Conference; all were anxious to emigrate.

Pres. Morris reported favorably of all the Conferences in the Welsh District; he did not wish to labor with a more faithful people; they were striving with all their might to emigrate, and he expected that between 200 and 300 would be able to do so.

2.15 p.m.

Pres. Morris presented the Authorities of the Church, who were unanimously sustained.

Pres. Carrington occupied the time, confining his remarks chiefly to the importance of obedience and the subject of emigration. He was listened to with the most marked attention,

and a great desire that he would continue his remarks, notwithstanding he had spoken with much liberty during some hour and three quarters.

6.30 p.m.

The Hall was crowded, many strangers being present.

Pres. Carrington chiefly confined his remarks to Utah and her inhabitants, past, present, and future; to their laws, manners, customs; to the soil, climate, &c.; and, as in the afternoon, was listened to with strict attention and marked interest.

Singing and prayer at opening and closing.

The Landlady of the King's Arms and her son received the thanks of the Saints for having fitted up the Hall so comfortably, and for kind attentions and accommodations to the congregations during the day and on former like occasions.

P. STONE, Clerk of Con.

POLITICS AND CRIME IN NEW YORK.

An American correspondent states that the spasmodic effort made in the criminal courts in New York to alarm the criminals by sentencing one man to be hanged and sending a dozen or twenty others to the State Prison for life has now passed over, and the thieves and murderers are becoming as bold as ever again. The man who is sentenced to death was a deputy sheriff. He had a feud with a police officer who had frequently arrested him for various offences, and one night he lay in wait for the officer and shot him through the heart. All the thieves, roughs, and murderers in the city, and half of the politicians, are moving heaven and earth to obtain a respite for the condemned man, with the intention then of getting a new trial and a final acquittal. The case is looked upon as a test one—a trial of strength between the criminal classes and the law-abiding community; and it is understood well enough that, if this murderer escapes, it will be useless to try to hang anybody in New York by process of law. Two murders, and an

abduction which is supposed to have ended in a murder, have occurred in New York, or in the suburbs of the city, in one week. The body of a man stabbed to the heart, and the body of a woman who had been strangled to death, were picked up in the river, and the police have no clue to the murderers. On the New Jersey side of the river, opposite the city, is the suburb of Hoboken. There is a trans-railway running through the town, and at a late hour the other night in one of the cars on this road there were three passengers—two men unknown to each other, and a young and handsomely-dressed woman. As the car reached a lonely spot near the river, one of these men, who had been conversing with the woman, suddenly seized her, dragged her out of the car, knocked down the driver, who tried to interfere, and disappeared among the docks leading to the river. Neither the man nor the woman have since been seen, and probably she was murdered. But even in the city the state of things is no better. A man

living near came to the city the other day with \$500 in his pocket. A gang of outlaws attacked him in a house into which they had decoyed him, robbed him of his money, and then were about to murder him when he promised silence and was suffered to escape alive. The thieves were arrested; and as they were found to be "men of consider-

able political influence in the Fourth Ward," they were admitted to bail in the paltry sum of \$2000. The thieves easily gave the required bail; but their victim, being unable to furnish security for his appearance as a witness, was locked up in the house of detention. This is a sweet kind of justice, is it not?

SUMMARY OF NEWS.

Alexander T. Stewart, of New York, has given \$6,000,000 to build two Homes in that city—one for young working women, and the other for young working men.

In New York, private equipages can now be hired by the month—gilded harness, monogram door, and brass-buttoned and cockaded coach and foot men included.

Lynch law in Kentucky is made to apply to lazy husbands. An indolent blacksmith was recently tied to a tree and given 62 lashes because he did not support his family.

The usual scourge of Australian summers—bush fires—has during the past season caused a great amount of damage. In many cases the whole produce of the year's harvest has been consumed, and the unfortunate landowners deprived of everything they possessed.

MACHINE.—A young man out West was entrusted with the money to bring his father home a good family sewing machine. He carried off a neighbor's daughter to Chicago, married her, and brought her home.

DRUNKENNESS IN RUSSIA.—The *Northern Post*, organ of the Russian Minister of the Interior, says that the consumption of alcoholic drinks in the empire has increased since 1863 by 101 per cent. The number of persons who died from drunkenness in Russia last year was 2748, being at the rate of seven a day. In a single government—that of Riazan—the deaths from this cause have risen from 17 in 1854 to 117 in 1864. At Moscow, according to statistics furnished by the director of police, the number of persons arrested for drunkenness (including women) was 7224 in 1842, and 21,794 in 1863.

RAILROAD MEETING.—On Monday last (March 8) a meeting, in connection with the proposed Branch Railroad between Ogden and this city, was held in the office of President Brigham Young. Articles of association were read, adopted and personally subscribed to by the stockholders present. The following gentlemen were elected a Board of Directors: Brigham Young, William Jennings, Feramorz Little, Christopher Layton and Daniel H. Wells. At a subsequent meeting of the Board Brigham Young was elected President, Wm. Jennings, Vice President, Joseph A. Young, General Superintendent, Jesse W. Fox, Chief Engineer, John W. Young, Secretary, and D. H. Wells, Treasurer. The Treasurer was authorized and directed to open books and receive subscriptions to the capital stock. A Committee of three were elected to draft By-Laws. The General Superintendent and Chief Engineer were directed to proceed at once to locate the road.—*Deseret Evening News*.

A dreadful catastrophe occurred April 21, at Delabole Slate Quarries, near Tintagel, Cornwall. It appears that part of the machinery used for hoisting the slate and débris fell, with ground on which it stood, a depth of 250 feet. Twenty miners, who were working below, were buried in the ruins, eight of whom were soon recovered, six being frightfully injured. The others are supposed to be dead. One of the saved had a most marvellous escape; he was lodging in a cavity of rock when dug out. A little girl fell with the machinery from the top to the bottom, and escaped uninjured.

On the New York through railroads thieves rob the freight trains, getting access to the cars by means of false keys.

The large nugget of Australian gold found by two Cornish miners in the Donolly district, and which realised £9,600, has been shipped for this country in the ship Reigate.

An American paper states that a close-fisted fellow out West died, and on his tombstone was inscribed—"He that giveth to the poor lendeth to the Lord." A neighbor passing by saw it, and observed that he reckoned the Lord didn't owe that chap a red cent.

The celebrated Jonathan Edwards, the American divine, was born in 1703, and when his descendants were contemplating a family festival in 1832, less than a century after his death, it was found that they numbered about 2000 persons.

GOING OVER TO ROME.—The *Weekly Register* tells us that "a considerable number" of Anglican clergymen have determined to attend the forthcoming "General" Council at Rome, in order "to lay their difficulties before the assembled prelates of the Universal Church." Their "earnest desire," it seems, is to be united to Rome, but their chief difficulty is that they have perfect faith in the validity of their orders, and believe that it would be sacrilege either to submit to reordination or to revert to the position of laymen. A special committee has been appointed at Rome to deal with the subject of Anglican orders, and our contemporary has no doubt that the reverend pilgrims will have all their doubts set at rest. As to the ultimate result of this mission to Rome, the *Register* anticipates that there will be "an accession to the church of some of the best and most pious Anglican clergy, and many amongst the laity will follow their example."

A MODEL ESTABLISHMENT.—It is a remarkable fact that Mr. Krupp—in business for forty years, and with not less than 10,000 men for some years in his employment—has never had a dispute with a workman; a fact doubtless ascribable in a great measure to the admirable institutions and regulations for the benefit of the workmen. By one of the provisions of the establishment every workman becomes entitled, after twenty years' work, to a retiring annual pension of half his last year's salary, and after thirty-five years he may retire on full pay. Such regulations, however, effective as they must be, do not appear to explain the extraordinary concord and order perpetually maintained in this enormous establishment. From 1,000 to 1,400 men are frequently engaged at one operation, such as casting an ingot. They work as one man, and the same harmony and regimental order prevail throughout. It is doubtless traceable in part to the military training which every Prussian receives.

An awful calamity occurred in the Gold Hill mines, in Nevada, California, on Wednesday, April 7th. A fire broke out in the Yellow Jacket mine and immediately extended to the Kentuck and Crown Point mines. At the time the news of the catastrophe was despatched it was uncertain how many persons there were in the mines. The excitement and confusion were so great that it was impossible to call the roll of those at work. Sixty men were at work in the two levels of the Crown Point mine. It was not known how many escaped. The distress was fearful. The wives and children of the miners were congregated at the entrance of the mines, and were calling for their missing husbands and fathers. Every effort was made to extinguish the flames and save human life. In the afternoon of Thursday a strong stream of water was brought to bear upon the flames, and by the evening it was thought the fire was completely subdued. A despatch from San Francisco, however, dated April 9, says—"It is reported that the fire is still burning furiously in the mines at Gold Hill, having broken out afresh this morning in the drift of the Crown Point Company. It is thought it will be necessary to close the shafts, in order to smother the flames. It is stated that at least 40 men perished by this awful calamity. The bodies which have been recovered thus far (more than 30 in number) present a horrible appearance, and indicate the desperate efforts made to escape intense suffering."